

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Missouri and Illinois have lately established bureaus for the compilation of labor statistics.

A public breakfast was given to Mr. George Jacob Holyoake in New York, on the 18th inst., previous to his departure for England, by Whitelaw Reid, R. Heber Newton, Parke Godwin, Abram S. Hewitt, Felix Adler, and other distinguished citizens, "as a mark of the appreciation in which his services to the working-classes are held in this country."

Such facts as the following, say what you will, are not pleasant reading for those who earn their daily bread by daily toil: "A box-stall costing \$13,000 has just been finished in the stable of Baron Rothschild of Vienna for his favorite horse. The stable proper has marble floors, encaustic tiles painted by distinguished artists, rings, chains, and drain-traps of silver, and the walls are frescoed with hunting scenes. This building cost \$80,000."

The plan of Mr. Parnell, the leader of the land agitations in Ireland, is to have the British Government buy the land of Ireland, and then sell it to the Irish peasantry, and allow them to pay for it in easy instalments extending over a period of thirty-five years. By this plan, successfully carried out, the present landlords would be rewarded, the Government would get back its money with interest, and the peasants would ultimately own the soil they till.

F. H. Widstrand of Buffalo, Minnesota, wants us to help him find some people willing to enter into Communistic relations with him who are, besides being vegetarians, "chaste, orderly, benevolent, unselfish, just, frank, truth-seekers, truth-tellers, righteous, free from bad habits, superstition, prejudices, falsehood, dissimulation, and so forth." It would have been sufficiently difficult to comply with friend Widstrand's request if there had been no "and so forth;" but who knows how much that may include? We beg to be excused.

This is Herbert Spencer's logic on the land question: "Equity does not permit property in land; for if one portion of the earth's surface may be justly possessed by an individual, and may be held by him for his sole use and benefit, as a thing to which he has an exclusive right, then other portions of the earth may be so held, and our planet may thus lapse altogether into private hands. . . . It may be true that you are entitled to compensation for improvements land has received at your hands, and at the same time it may be equally true that no act can make land your private property."

H. L. Eads, author of "Shaker Sermons," writes a letter to the *Shaker Manifesto* about the fine steel engraving of himself which appears in his book. Acknowledging that "it was known to be a departure from the common usage and sense" of the Shakers, and that "some apology or explanation is in order," he proceeds to say: "It was suggested that double the number of copies could be got into circulation by introducing the portrait of the author. The desire for this greater circulation was the lever that moved this little world. The motive was therefore good if the deed was wrong." It may be so; but hasn't the learned Bishop of South Union been doing evil that good may come? That's the question that bothered us when we read his apology.

Thomas Bailly Potter, Member of the English Parliament, now in this country, says of the laboring people of England: "Our working-classes cannot obtain employment, and are literally in a starving condition. Here is a letter which I received last month from the poor people of my own borough, showing how extremely desperate is their present condition. It reads as follows: 'We, the poor of Rochdale, send you this note to inform you of our deep distress. We are on the verge of the grave through hunger and want. The slackness of trade in this town is awful. We look to you as our advocate and member of Parliament, confident that you will do something to alleviate our sufferings; and we shall be in duty bound to pray for your long life and success.' I believe that this picture of the life of the working-people of England is not exaggerated, and this country might do a great deal to help them by lowering its tariffs so as not to impede commerce. All they ask is that you take their goods in return for the food you furnish them."

Here is an utterance on the labor question made by the great Daniel Webster thirty-three years ago, which it may

benefit some of the politicians of the present day to read: "We go," he said, "for labor. The destiny of the country is labor. We are all laboring men—we live by labor—by occupation. There is no country under the light of the sun in which there are so few large estates, and, I thank God, in which there are so few men who have no estate. I desire to see the condition of things when each man shall feel that he has a stake in the community, the result of his labor—when all shall have employment, and when employment shall receive its proper remuneration: for all would then be happy. Labor with us is entitled to something more than the paltry privilege to work all day, to lie down at night, to sleep on straw, and to rise in the morning hungry. It is entitled to abundant food, suitable clothing, a comfortable home, and to every man ample means for the education of the offspring with which God has favored him. With a proper administration of our affairs we can do all this. My hope and prayer to Heaven is, that these results may be so improved that the great ends so earnestly desired may be accomplished."

It is a somewhat startling fact that there are still nearly 5,000 women and girls employed about the coal mines of Great Britain. In the official summary of persons employed in and about the mines, under the Coal Mines Act, it is stated that 21 females under the age of 13 years are employed. Of girls between the ages of 13 and 16 there are 433 employed; of young women above the age of 16 there are no less than 4,502 employed. In the mines registered under the Metaliferous Mines Act there is a larger proportionate employment of females. At the tender age of between 8 and 13 years, there are 96 girls employed, chiefly in the Cornwall district; between the ages of 13 and 18, there are 981 girls employed above these mines, Cornwall and the North Wales district employing the bulk; and there are also 1,741 females above the age of 18 employed, Cornwall, North Wales, and Ireland employing all these except 20; and of this score, somewhat singularly, the chief part are employed in the North of England, which has been remarkably free from women's work in the unfit employment of mining. The proportion of women employed is said to be decreasing; but the fact that girls of such tender ages are put to mining operations, or to work "above ground" at the mines, is a sign that the unsatisfactory symptom is not likely to entirely die out.

—Scientific American.

FROM MILL TO PRAIRIE.

BY SARA BRASHAN.

III.

THE FAMILY CONFERENCE.

Sunday morning I was up betimes, helping mother get breakfast. The rain and sleet of the previous evening had changed into snow in the night, and the ground was now deeply covered with its spotless substance. Nor was the storm yet over. The large flakes still fell steadily. Fred and Arthur, my two brothers, were in raptures over the prospect of coasting, snow-balling, and sleigh rides. They danced about, and could with difficulty be restrained from plunging out into the bright shower before they were fully dressed.

I was nearly as full of enthusiasm as the boys, but not on account of the snow. I was impatient for the coming conference which father had proposed the previous evening. The prospect of a possible change in my life, an escape from the dreary routine at the mill to a freer life in the West, had taken a firm hold on my fancy. The idea of going to live in a Community was not repugnant to me, because the subject was wholly new and I had no prejudices. Neither did I know enough of the situation Mr. Burton had chosen in Colorado to form any very accurate notion of what the new life was likely to be. Yet I could not help wishing father would accept the offer. The idea of a change was in itself agreeable.

Mother was much more sober than usual. She evidently had some prejudices against Mr. Burton's scheme; at least I judged so from what she had said in the evening talk. Father, on the contrary, was unusually jolly. While we were setting the table and preparing the food he was outdoors with the boys, and we could hear their merry laughter as they raced about in the snow. Father loved his children dearly, and when he took part in our

sports we all thought he was the best playfellow in the world.

After breakfast father read his papers while mother and I cleared up the things, made the beds, swept, dusted, changed our gowns and made ourselves neat for the day. Then we all settled quietly down in the sitting-room except the boys, who had gone back into the snow. The surroundings all invited to the coming conversation. A cheerful fire snapped and sparkled in the open grate, throwing its warm rays over the room, while the storm without made our situation even more comfortable by contrast. It was a day of rest, giving us plenty of time for a deliberate consultation. Seeing us enter, father laid down his papers, wheeled his chair about so as to face my mother and me, and thus opened the subject we all had in mind:

"Emily, you look sober this morning. What is the matter? Does the thought that we may move from here worry you, or is it the idea of our turning Communists?"

"I am afraid it is a little of both," answered my mother; "the thought of changing from certainties to uncertainties distresses me, Philip. We are not rich, but we have enough to eat, drink, and wear, and a comfortable house to live in. You have steady employment, and are not likely to lose it. But if we go away from here we cannot know what dangers and difficulties we will encounter. We may lose everything."

Mother looked really distressed as she said this. It was evident that she regarded Mr. Burton's proposition as a very serious one. Her mouth was a little tremulous, and she nervously plaited the hem of her apron while speaking. Father hastened to relieve her:

"Let us take a fair start in considering the matter," he said: "we will have it well understood, to begin with, that no change shall be made until you and I are fully agreed about it. There shall be no compulsion on my part. What I would like to do now would be to talk over the matter in a calm and philosophical spirit, so that, when we have said enough, we can find how nearly we do agree. Isn't that the best way?"

"I know you are good and kind," replied my mother, "but so many people have been misled."

"So they have," said my father, "so they have; but we will go over the ground carefully, and not act in a hurry. You have spoken of the property risks involved in such a change. Let me say something on that point. It may be as well to begin there as anywhere, and we will be very cautious in our calculations."

"Mr. Burton's plan is to assemble a company of people who shall own all their property in common. All their earnings will go into the common fund or treasury of the Community, and all the expenses will be paid out of it. We should put in everything we have with the rest, and should have our share of everything, of the labor and the earnings."

"Who decides things in a Community?" I asked. "Who would tell us what we must do, and what we might have to spend?"

"That depends," replied my father, "on the way in which the Community is organized. If it has a personal leader of preëminent abilities he will have a deciding voice in nearly everything; but if it should be organized on a democratic plan, everything would be done by vote, through executive committees."

"Mr. Burton doesn't say anything on that point in his letter," said my mother. "Do you suppose he intends to be the leader and decide everything?"

"I don't know," answered my father: "I have never seen the man, nor heard of him before. Sara, you may take a piece of paper and make a note of this point in regard to leadership. When Mr. Burton visits us in February we will ask him about it."

"I was saying," continued my father, "that all the members of the Community would put their property into the common fund. Everybody would fare alike in regard to food, clothing, and all the necessities of life. Mr. Burton says there will be no distinction of rich and poor among them. Every member will, then, work without wages, and there will be no chance to make personal accumulations. But every one will be part proprietor of the whole, and can feel as rich as he pleases. Now several advantages occur to me as likely to grow out of this plan. One is that in case I should be disabled by sickness or should die, you and the boys would still be cared for just about the same as though I had retained my activity, whereas if I should be taken away or left an invalid in our present situation you would be unprotected and unprovided for. Sara might save herself by getting married, but our two boys would have to support themselves on the street by their wits. This is one of the anxieties which a poor man can never escape from in society as it is."

"That danger has never troubled me," said my

mother. "Neither you nor I have been sick more than a day or two at a time since we married."

"True," he replied, "but we may be, and in any case we are getting well past the middle of life and must look forward to a loss of strength and vigor in old age. But there are other material advantages in Communism besides the insurance I have mentioned. There is a great power in combination; power to accumulate wealth and to protect it. There are also great economies."

"What are the economies?" I asked. "Do they wear plainer clothes and eat coarser food?"

"I do not know how it is with all Communities," replied my father; "probably they differ in these matters. I have an idea that they all set a good table and dress warmly. They have fashions of their own; at least the Shakers do, as you have seen. But the economies I had in mind were not exactly such. I was thinking how all the supplies might be bought at wholesale—the provisions, the fuel, the cloth, and a thousand other things."

"Mercy! I wonder if we should be obliged to dress like the Shaker women, and cut off our hair?" I exclaimed, with my first sensation of alarm.

"You might set that down as another point to ask Mr. Burton about," said my father quietly. "But about the economies: we can easily see how a large company of say one hundred persons might save by avoiding a great deal of the waste that is inevitable in small families. This sitting-room of ours is large enough for a dozen persons; we three and the boys have to spend as much for fuel as if there were a dozen of us. In a Community one or two large rooms would answer for parlors for the whole number. Then in the matter of clothing: boys like ours outgrow about as many garments as they wear out. Now if we were in a Community where there were a lot of other little boys coming along all the time, such half-worn garments could be passed down from one set to another until they were worn sufficiently to throw into the rag-bag."

"I remember reading in one of Thornton's pamphlets descriptive of the Manor Dale Community that the members found they could economize by having only a dozen outside garments, as overcoats, cloaks, etc., suitable for going abroad, and keeping them as public property to be used by the day, instead of providing each individual with such a set-up."

"What an idea!" I cried; "one would never be well-fitted. A little woman like me might be obliged to wear a great, flapping sacque, made to fit a person twice as stout."

"I suppose the idea was that the public garments were to be made of various sizes and styles, so as to suit persons of all sizes and tastes," replied my father. "Still, I confess I was amused at the idea when I read it, which is probably the reason I remembered it. But it is likely that that was a custom which only held good while the people at Manor Dale were poor. Now that they have become rich I doubt if they keep it up. They had a hard time of it when they first began. I remember that their board cost them less than half-a-dollar each per week, children included, the first year; and their clothing only cost them ten or eleven dollars per year for each individual. They could not have lived on beef-steak and mushrooms, nor worn seal-skin sacques, I mistrust, in those days."

We all laughed heartily at this shrewd surmise.

"I guess not," said my mother. "But the fact that they did economize in such things and have a hard time, rather goes to show that they were not pleasure-seekers, doesn't it?"

My father looked more than pleased to hear mother make this remark.

"Just so," he said heartily; "I am glad you see that. It showed that they had a good solid purpose in their hearts. They had got together to establish a better order of society. They were very religious, had a good leader, and knew how to deny themselves."

"I know what it is to economize," said my mother, "and I respect folks who can do it in matters of personal expense without being mean or sordid."

"The people of Manor Dale were not sordid," said my father. "They had many difficulties to overcome, but they held together and worked their way through. While they were economizing so closely, they kept publishing a free paper which cost them some thousands of dollars a year in labor and money."

(To be Continued.)

Mr. Holyoake says there are only two coöperative stores in this country conducted on the Rochdale or English plan—one in Boston and one in Philadelphia—and both small affairs. Most of the so-called coöperative stores in the country go on the plan of underselling their neighbors. This is the plan of the Sovereigns of Industry. "I am perfectly

convinced," says he, "that if the Americans should interest themselves in coöperation they would carry it to points the English have never reached, and discover applications for it that would astonish us." During the past year the English coöperators made \$50,000 profit on cheese alone bought in the New York markets.

COMMUNITY CONTRACTS.

v.

Before quoting further from the opinion of the court in the case under consideration, upon the question "whether the property had been sufficiently secured to the exclusive purpose of the Society, freed from the claims of its seceding members," though we may not be able to make the subject very clear to the general reader, it cannot but be interesting to the student to bring in review in this connection some of the principal doctrines and decisions under the statute 43 Elizabeth of charitable uses; for it is upon those doctrines that the Kentucky court finally places its decision in the case upon the above question. A historical summary of the law on the subject of charitable uses may be found in an appendix to 4 Wheaton (U. S. Supreme Court Rep.), and of its facts we make free use in this article.

It is highly probable that the rudiments of the law of charities were derived from the civil law. One of the earliest fruits of the Emperor Constantine's real or pretended zeal for Christianity was a permission to his subjects to bequeath their property to the church. This permission was soon so abused as to induce Valentinian to enact a mortmain law by which it was restrained. But this restraint was subsequently greatly relaxed, and in the time of Justinian it became fixed as a maxim of Roman jurisprudence, whence it was imported into English law, that legacies to pious uses, which included all legacies destined for works of charity, whether they related to spiritual or temporal concerns, were of peculiar favor and to be deemed privileged testaments. The construction of testaments of this nature was most liberal, and the legacies were never permitted to fail either by the uncertainty or failure of the persons or objects for which they were destined. Hence, if a legacy were given to the church, or to the poor, generally, without any description of what church or what poor, the law sustained it by giving, in the first case, to the parish church of the place where the testator lived, and, in the latter case, to the hospital of the same place; and if there was none, then to the poor of the same parish. And, in all cases, where the objects were indefinite, the legacy was carried into effect under the direction of the judge having cognizance of the subject matter. So if a legacy were given for a definite object, which either was previously realized, or which failed, the legacy was nevertheless valid, and was applied under judicial direction to some other similar object.

The high authority of the Roman law, coinciding with the religious notions of the times, could hardly fail to introduce the principles of the law of pious uses, thus established, into the common law of England; and the zeal and learning of the ecclesiastical tribunals must have been constantly exercised to enlarge their operation. But, whatever their origin, it is certain that many of the privileges attached to pious legacies have been for ages incorporated into the English law. Indeed, in many respects, in former times, the favorable construction of charitable gifts and bequests was pushed to a most extravagant extent.

In process of time the statute of the 43 Elizabeth, c. 4, was passed, which is emphatically called the Statute of Charitable Uses. Prior to the passage of this statute there are few reported cases of the exercise of jurisdiction over charities in any shape by any court. In the few cases to be found the decision turned mainly upon the question whether the uses were charitable, or whether they were superstitious within the statutes against superstitious uses. The statute of Elizabeth is now considered as the principal source of the law of charities, and has given rise to various questions: and the very extensive jurisdiction over charities exercised at present by courts of chancery in England and in this country is to be referred generally, if not exclusively, to this statute. The statute enumerates certain uses which it deems charitable, such as devises, gifts, etc., for the relief of aged, impotent and poor people; for the maintenance of sick and maimed soldiers and mariners; for free schools, schools of learning, and houses of correction; for education of orphans, aiding young tradesmen, handicraftsmen and persons decayed; for repairs of bridges, highways, churches, ports and havens, and some other like uses. Since the passage of this statute, it has become the general rule that no uses are to be considered charitable and entitled as such to the protec-

tion of the law, except such as fall within its words or obvious intent. It was said in one case by Sir William Grant, one of the most celebrated Vice-Chancellors of England, that "the word *charity* in its widest extent denotes all good affections men ought to bear toward each other; in its most restricted and common sense, relief of the poor. In neither of these senses is it implied in the court of chancery. There its signification is chiefly derived from the statute of Elizabeth. Those purposes are considered charitable which the statute enumerates or which by analogies are deemed within its *spirit* or *intendment*." In construing this statute courts have held that no superstitious uses are within its purview; such as gifts of money for the finding or maintenance of a stipendiary priest, or for the maintenance of any light or lamp in any church or chapel, or for prayers for the dead, and the like. But certain uses, not superstitious, though not within the letter, are yet deemed charitable within the reason or equity of the statute; such as money given to maintain a preacher or schoolmaster in a parish, or to set up a hospital for the relief of poor people, or to build a sessions' house for a city or county, and others of the like nature.

And charities are so highly favored in law that they have always been more liberally construed than the law will allow in gifts to individuals. When applied to individuals, words in a will require a very different construction from that given when applied to a case of charity. For instance, a man wills his property to such person as he shall hereafter name to be his executor, and afterward appoints no executor; in such a case as to an individual the will is held invalid, and the estate goes to the next of kin; but if it be a case of a bequest to a charity to be effectuated by a person to be named, and no one is named, chancery will supply the place of an executor and carry into effect what in the case of individuals would fail altogether. So, if a testator has expressed an absolute intention to give to charitable purposes, but has left uncertain or to some future act the mode by which it is to be carried into effect, then a court of chancery, if no mode is pointed out, will itself supply the defect and enforce the charity. It has been held that if a man devises a sum of money to such charitable uses as he shall direct by a codicil annexed to his will, and afterward leaves no directions by codicil, the court of chancery will dispose of it to such charitable purposes as it thinks fit. If a sum is bequeathed for such a school as the testator shall appoint, and he appoints none, the court of chancery may apply it for what school it pleases. The doctrine has been pressed yet further, and it has been established that if the bequest *indicate a charitable intention*, but the object to which it is to be applied is against the policy of the law, a court will lay hold of the charitable intention and execute it for the purpose of some charity agreeable to the law in the room of that contrary to it. Thus, a sum of money bequeathed to found a Jews' synagogue has been taken by the English court of chancery and judicially transferred to the benefit of a foundling hospital!

Another principle equally well established is, that if the bequest be for charity it matters not how uncertain the persons or objects may be; or whether the persons who are to take are *in esse* or not; or whether the taker be a corporation capable of taking in law or not; or whether the bequest can be carried into execution or not; in all these and similar cases the court will sustain the charitable intention and give it effect according to its own principles; and where a literal execution becomes inexpedient or impracticable will execute it *cy pres*, [Law French—as near as]; that is, if the court cannot decree the execution of the trust of the charity literally, as intended by the donor, it will execute it in some other mode consistent with the general intention, so as to execute it though not in form yet in substance. Charity being the general substantial intention, chancery will find some means of effectuating it even by applying the fund to a different purpose from that contemplated by the donor, provided only it be charitable. Where a devise was to the poor generally, the court decreed it to be executed in favor of three public charities in London. And where a charity is so given that there can be no objects of it, the court will order a new scheme; but if objects may, though they do not at present exist, the court will keep the fund for the old scheme; and when objects cease to exist the court will new-model the scheme.

Again, in aid of charities, the court will supply all defects of conveyances where the donor has a capacity of disposition and an estate which he can dispose of, and his mode of disposition does not contravene the provisions of any statute; so that a charity is never

allowed to fail by reason of such defects. Such are the leading principles of the law of charitable uses. How the court applied these principles to the case in hand will be shown in another article. J. W. T.

AMONG THE SHAKERS.

I.

Long before I had any idea of visiting or living in the same country with the Shakers I read of them, as most others do, as curious specimens of human fanaticism; but Communism was with me a far-off subject with which I had no connection. My first acquaintance with it was made at the house of a gentleman in England, who prided himself upon his progressive ideas, and who held meetings every week to consider the subject, which meetings I was induced, though against my wishes, to attend. The gentleman of whom I have spoken was a short-hand reporter, familiar with the newspapers, and a great reader, but it always seemed to me of very weak character. He was a believer in anti-vaccination, a vegetarian, and applied the most rigid rules to his diet, though his tastes and appetite were evidently in a contrary direction. But in spite of all his precautions, or perhaps on account of them, it would be hard to imagine a more dyspeptic looking man. Perhaps in this country he would have been a strong Grahamite, for he had a mill to grind his own flour so as to get it of the desired quality; the product of which was some of the hardest, stoniest, most indigestible looking biscuits that could be seen. He was, no doubt, a well-meaning man, but I can scarcely ever hear or think of Communism without thinking of him, and of all the stiffness, oddity, and "unsociability" which he seemed to represent. He in no ways advanced my views upon that subject, and I was glad to get away from it.

But though I would gladly have had this subject buried it seems to have thrust itself upon my notice strangely in after years. We had not been in America long before we got accidentally into a Shaker settlement, and had reasons for hiring a house of them. We became well acquainted with them, and they seemed well pleased to have us visit them. But I soon found, to my surprise, that they looked upon us as possible converts. I tried to undeceive them, so far at least as I was concerned, by explaining my own belief, and finding portions of Scripture contradictory to those which they brought forward. They evidently liked to talk with us, however, and would often send down their carriage for us to spend an evening with them in discussing the various points of their belief. These evening meetings were times of intense enjoyment, for the Elder of the Family which we visited was a man of rare social qualities, a man of good speaking ability, a fine story-teller, fond of argument, and well posted in all the grounds of his belief, and of such a hospitable, genial nature as to make every one at home with him at once.

These meetings imposed upon us the obligations of studying the subject of Shakerism, so that we might have some reasonable objections. It is easy to feel as if one knew better than to believe the principles of the Shakers to be true; but it is not so easy as one thinks to find arguments to successfully oppose them, if we wish to do them justice; and so I found, when I began to consider their arguments, that they had far more truth upon their side than I had thought was possible, however some of these truths may have been perverted by ignorance and superstition.

Although the Shakers may be looked upon as one of the best examples of successful Communism, it always seemed to me that Communism was with them an incidental rather than a fundamental doctrine. They did not begin by teaching Communism. There seems to be no evidence of any Communistic theories in the days of Ann Lee, their founder. They had a new religion, and Communism was found to be the best means of presenting it. Their religion struck at the roots of family life, and left them dependent upon one another. They acknowledged no husband or wife, no father or mother but God; consequently, they were all brothers and sisters to one another—united, as the followers of a persecuted religion always are, with their union made still stronger by the dissolution of family ties. People who had houses and lands gave them up for the good of the whole, and they all looked forward to the speedy coming of the Kingdom of Heaven on earth. The establishment of Communism amongst them seems to have been only the following out of the acts and wishes of the members themselves, rather than any doctrine which was forced upon them; and although they advocate Communism now, and speak of it as a better way of living, they do not appear to insist upon that feature

so much as they do upon certain others: and it is a fact, that will be noticed by all readers on this subject, that those Communities never have succeeded which have started with Communistic theories for their basis. The successful Communities have always had something more potent than this to keep them together. It has been a bond of common faith and feeling, rather than the distribution of material benefits; and this speaks well for human nature, showing that people are not really so much actuated by a love of common property as by a love of common sympathies.

(To be Continued.)

EDUCATION IN ENGLAND.

[Northwestern Christian Advocate.]

The English school-law, which went into effect in 1870, is beginning to work a revolution in English society. At least it may be expected that it will work a revolution in more respects than are now foreseen. The law enacted in 1870 was intended at first, obviously, to be merely supplementary in its nature, to voluntary schools, under the direction chiefly of various Protestant denominations. Where there were no schools, or not enough, the local boards were to establish them; but where the churches already had them in running order, and of passable efficiency, the school-board merely helped them eke out the deficient pay-roll, on a ratio of subsidization determined by the number of pupils who should annually pass the board's examination. The results have been good. The church schools have been stimulated to do better work, and the large city boards have been called upon to establish many independent or board schools. Education in England has in fact obtained a wonderful impetus. In 1870 there were but 1,878,586 pupils in attendance upon elementary schools. In 1870 the number had more than doubled, there being 3,942,339 present; and yet during this period the total increase in population had only been twelve per cent. The efficiency of the schools has also increased, as is indicated by the larger ratio of attendance to the number enrolled. Still there is much to be done in this matter. In London the ratio of daily attendance is only eighty per cent. of the enrollment—which would be regarded in this country as a bad showing anywhere. At the present time there are five hundred and fifty thousand children in the public and private elementary schools of London. Of this number the London school-board has provided sittings for two hundred thousand within eight years. Such a work is simply herculean. Chicago is dotted over with fine public-school buildings, and the tax-payers have, at some periods, groaned about their cost; but we have only provided sittings for about one-fourth as many children as the city of London has seated in the last eight years. The London school-board has not only had to provide new buildings, and buildings constructed after new ideas and plans, but to combat the prejudices of an old city with fixed habits. The contest has been ably and successfully conducted. The London school-board contains some of the best brains of that great metropolis.

In the rural districts the success of the new law has not been so marked. The habits of the people there are still more conservative; the school inspectors have been old-fashioned in their ideas and notions, and have been slow to see just how thorough the revolution is to be—involving the abandonment of the old method of large rooms, with several teachers, and several kinds of work—or play—progressing at the same time; the abandonment of inefficient teaching, of underpaid and undervalued instructors; and the elevation of the teacher morally and socially. But reform is sure to come. What Carlyle calls the "hinterschlag professor" is bound, with his ruler or his strap or what-not-implement of office and juvenile torture, to step down and out, and the educated gentleman and lady to step up and have full possession.

JOHN BRIGHT ON EDUCATION.

Education is not even classics and mathematics, of which in my day, when I was young, I knew nothing, and of which I have not acquired any knowledge since. I regard what are called classics, that is the ancient languages of Greece and Rome, as rather luxuries than anything else. I do not myself believe that there is anything in the way of wisdom which is to be attained in any of the books of the old languages which at this moment may not be equally attained in books of our own literature. Therefore I think a man may be as great, as good, and as wise a man, knowing only his own language and the wisdom that is enshrined in it, as if he knew all the Latin and Greek books that have ever been written. I think with regard to teachers they have two

entirely different branches of labor. They have that of instructing their pupils from books, and they have that of instructing them from their own conduct and their own manners. You want to teach a child to be gentle—and I must say that is better than book learning—not the gentleness that is weakness, for there is perfect gentleness which is combined with great force. You want gentleness, you want humanity. Humanity to animals is one point. If I were a teacher of a school I would make it a very important part of my business to imbue every boy and girl with the duty of being kind to all animals. It is impossible to say how much evil there is in the world from the barbarity and unkindness which people show to what we call the inferior creatures. Then there is the quality of unselfishness. Selfishness in families is the cause of misery and the cause of great injustice. Unselfishness and a love of justice—these are qualities which come if you offer them to the young person's mind. Their very nature makes them that they cannot receive it except with liking and approbation; and I have no doubt that it is possible for the teachers in the elementary schools of Birmingham during the next ten years or so, during which they will have two or three generations of children under their care, so to impress their minds on these subjects that twenty years hence it will be seen and felt over the whole town that there is an improvement in these respects in the general population. These are things which I think it behooves the teachers in these schools to bear in mind. They cannot possibly have too high a sense of the responsibilities of their position and of their duties.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 20, 1879.

We begin in the present number a series of short articles entitled, "Among the Shakers," which embody the substance of a lecture, prepared by a lady, and delivered in Boston last winter. The most we can claim for the articles is that they are written in a friendly spirit, and are free from intentional misrepresentation, though they come far short, in our opinion, of doing full justice to that worthy people.

A NEW SHAKER BOOK.

SHAKER SERMONS: Scripto-Rational. Containing the Substance of Shaker Theology; together with Replies and Criticisms, Logically and Clearly Set Forth. By H. L. Eads, Bishop of South Union, Ky.

The first impression one gains from a glance at this volume is favorable. It is nicely printed; it has a fine steel engraving of its author, whose face is remarkably serene and free from furrows of care, considering that its owner is now seventy-two years of age, and has borne the burdens of his bishopric for many years, to say nothing of his previous labors and responsibilities; then the book treats of a great variety of subjects, and in a style that is juicy indeed compared with the dry and solid pages of some other Shaker publications we have seen—"Dunlavy's Manifesto," for example. Still, we would not advise any one to purchase the volume for light reading. It may be light as compared with Dunlavy's volume, but it is still too heavy for any but earnest readers, as will be evident from a mention of its principal subjects:

- Duality of God;
- God Invisible;
- Abstract Evil;
- Perverted Amateness;
- Preexistence and Godship of Christ;
- Christ's Second Appearing;
- The Devil;
- The Shaker Problem;
- Literal Resurrection;
- The Judgment of Sin, etc.

The volume claims to present "the Substance of Shaker Theology;" and we suppose the fact that it is published at the office of the *Shaker Manifesto*, the organ of the United Societies, must be construed as evidence that it is an authorized statement of Shaker doctrines, did we not have the author indorsed by its editor, G. Albert Lomas, as an "excellent authority upon Shaker theology," and "a most excellent representation of what Shaker principles can do for a man."

The book certainly has no uncertain sound. You are not left for one moment in doubt as to the opinion of Bishop Eads upon any subject he discusses. He believes fully in God, in the cardinal principles of Shakerism, in the Shaker Order, and in himself. He has not the slightest hesitation in expressing his conviction that of the eleven hundred religions in the world Shakerism alone is absolutely true; he does not simply guess—he says he knows it is true. "Egregious egotism and dogmatism," many will exclaim; but if a man thoroughly believes a thing, why not frankly avow it, if he chooses,

as Bishop Eads does, to run the risk of whatever criticism it may bring.

As a specimen of the author's style and theology, take the following paragraph:

"How cruelly mistaken, and what an egregious blunder the Son of God made, if He came to 'create new heavens and earth wherein righteousness should dwell,' if the old would still answer the purpose of salvation, wherein all manner of unrighteousness, and hardly anything else, exists! Christ was not the supreme, but the Son of God—a godly man—who was 'tempted in all points (not some points) as we are.' But what did he do? Why He denied himself to all ungodliness, and every worldly lust, even in its most refined and modified forms, and required the same of all His followers. Then I put to all the pertinent question: Is not the man who, for purity's sake, likewise denies himself as did Jesus, nearer like the pattern than any one who does not thus deny himself? The honest answer must be that he is. Hence, after denying himself, Christ says: 'If any man (black, white, bond or free), will come after me, let him deny himself (not gratify himself), and take up the cross and follow me;' not follow somebody else, neither John the Baptist, Moses, nor some of the patriarchs, but FOLLOW ME. But how do the people act? They act as if Christ had said: 'If any man will come after me, let him gratify himself.' People by their actions imply all this and more. But the apostle says: 'They that are Christ's have crucified the flesh with the affections and lusts.' And if we live in the spirit, let us walk in the spirit.' Gal. 5:24. If Paul had only said: 'They that are Christ's have gratified the flesh with the affections and lusts,' I would at once bow to the professors of Christianity, black and white, 'blue spirits and gray;' for nothing more true could be said of them. But it so happens that the terms *crucified* and *gratified* are not synonyms. And I would ask, Where is the professor of Christianity among all the worldly sects—I mean outside of this fold—who can, with this single test of Paul's before him, stand up, with his hand on his heart, and his eyes turned toward heaven, and say: 'I am a Christian?' I venture the assertion that not one can be found. And why? Because they all go on gratifying the flesh instead of crucifying it. They also live in the flesh and walk in the flesh; all in direct opposition to the test here given by Paul. This is a sweeping charge, and oh! that it were only false! In heaven's name, and the name of Christianity, I fervently wish it were. There is but one right way, and I cannot say any are right when the good fruits are not manifest."

One don't naturally like to have his positions assailed after the style of Bishop Eads without answering back, and we dare say that if the book is extensively reviewed, especially by the religious press, many of the author's statements will be severely handled. Indeed, there are some things in the book which seem to us neither scriptural nor rational, as, for example, the idea (which by the way runs through all Shaker publications we have seen) that there can be no exercise of the sexual faculties on the highest plane of Christianity. The abuse of any passion is to be condemned; not its use, until it is shown that the two things are inseparable, which in the present instance is impossible. Many facts are adducible showing that the results ascribed by the author to amateness in repose, namely, "health, sanity and felicity," also result from the temperate and chaste exercise of amateness; while, on the other hand, sexual abstinence has been often accompanied with great evils to body and soul. But we content ourselves with this simple protest against Bishop Eads' sweeping dictum, not caring to discuss the question at length here or elsewhere.

Nor is this the only point which we find it difficult to pass over; the work is in fact bristling with points of theology and sociology that invite discussion. Probably it is too argumentative to be generally popular; but for all that, it is valuable as a compend of Shaker thought, and will be read by many with much interest. It is a large octavo of over two hundred pages, and is mailed on receipt of one dollar. Address "The *Shaker Manifesto*, Shakers, N. Y."

COMMUNISM—A DISTINCTION.

All is not true Communism that is called by that name. That term may be used to cover a multitude of abominations, just as the terms Freedom and Liberty are used. There is a true Communism and a false or sham Communism. True Communism is not simply the sharing of your treasures with others—it is the sharing of them on certain conditions. It is the result of subtle and delicate processes. But there may be a Communism which is the result of rape or robbery. A robber may knock you down and take possession of your watch and money, and so compel you to share your property with him without paying for it. This may be called compulsory Communism; and such an instance may serve to illustrate the fact that all Communism which is the result of compulsion, of extraneous or legal force, in reality is robbery. It is a preying upon others.

There may be forms of Communism which, while not

compulsory, do not rise to the plane of true Communism. We may share our bread with a beggar—a tramp may ask for our property without offering an equivalent.

In the family relation we approach the beginnings of true Communism. The Communism that exists between parents and unproductive children—children who do not earn their own living but subsist on the property of their parents—is free, voluntary and sympathetic so far as the parents are concerned, and so far is true Communism. If the children are producers—help to earn their living and render back love to their parents—then the Communism is still more true and complete.

True Communism is the free act of the heart, life and affections. It may exist imperfectly when one and the major party contributes and the other receives; or it may exist in its fullness when both parties voluntarily contribute all that they have and join life and property in one. This is the exact opposite of compulsory Communism; and herein is the distinction between true and false Communism—one is voluntary, the other is not. With one goes the heart and affections, the other is superficial and forced, and really full of hatred and war of heart. One is beneficent, the other parasitical. One brings with it the freedom and order of heaven; the other, only anarchy and misery.

MODES OF SUCCESS.

According to our favorite method of treating subjects under the form of dualities, let us propose a pair of couplets and see what is to be made of them. Thus:

INTERNAL,	EXTERNAL.
To which duality of descriptive terms we supply the opposite-meaning nouns,	
SUCCESS,	DEFEAT.

If now we combine these two dualities to form a compound doublet we find the words susceptible of a four-fold permutation. That is, the combination may take either of the four following forms:

1. Internal Success and External Defeat.
2. Internal Defeat and External Success.
3. Internal Defeat and External Defeat.
4. Internal Success and External Success.

The formula thus produced furnishes, we think, a classification of all human experience. Every man's luck comes under one or the other of these four heads.

Thus, a man may enjoy constant internal success conjoined with external limitation and impediment. This must be for a time the consciousness of all who are inspired to strive after great and unattained objects. The national liberators, like Alfred and Tell and Washington, were educated by defeat. The great inventors, like Watt and Stephenson and Howe, thrived in spite of disappointment. The great Christians, like Paul, say, "Though the outward man perish, yet the inward man is renewed day by day." Inward success consists of ever-increasing fellowship with God, and nearness to the truth of things, and progress in this direction may coexist with, and be favored by, external hardship. "I would rather be right than be President," said a public man. "My life has been one of constant obstruction without, but constant victory within," said another man who has devoted his life to religious and social improvement.

Of the next class—those who "gain the whole world and lose their own souls"—society has many examples. All those who get rich in selfish and destructive ways suffer, in the midst of their grandeur, a terrible inward defeat. So of those who acquire political fame and power at the expense of principle.

Of the next class—those who suffer both inward and outward disaster—it is allowable to cite as examples such names as Haman and Benedict Arnold. All thorough criminals and detected villains come to this at last. It should be observed that what is within tends ever to outward embodiment; and hence that defeat established in the Spirit goes on to complete itself, sooner or later, in a total discomfiture. So the appearance of outward success accompanying wickedness is deceptive and has but short continuance. David sets forth the fact most impressively in his song:

"I was envious at the foolish, when I saw the prosperity of the wicked.
For there are no bands in their death; but their strength is firm.
They are not in trouble as other men; neither are they plagued like other men.
Therefore pride compasseth them about as a chain; violence covereth them as a garment.
Their eyes stand out with fatness: they have more than heart could wish.
They are corrupt, and speak wickedly concerning oppression; they speak loftily.
They set their mouth against the heavens, and their tongue walketh through the earth.
Therefore his people return hither; and waters of a full cup are wrung out to them.
And they say, How doth God know? and is there knowledge in the Most High?"

Behold, these are the ungodly, who prosper in the world; they increase in riches.
 Verily, I have cleansed my heart in vain, and washed my hands in innocency.
 For all the day long have I been plagued, and chastened every morning.
 If I say, I will speak thus: behold, I should offend against the generation of thy children.
 When I thought to know this, it was too painful for me;
 Until I went into the sanctuary of God; then understood I their end.
 Surely thou didst set them in slippery places: thou castedst them down into destruction.
 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.
 As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."

Finally, that there is a class of persons who are thoroughly successful, both in the inward and the outward sphere, heaven, with its pure and glorified martyrs, its crowned kings and priests, is the sufficient proof. Among mortals, the career of Wm. Lloyd Garrison is sometimes referred to as one in which a long course of interior self-mastery in a certain line was at length crowned with corresponding outward results. Anti-slavery, which began almost solely as an ideal in his mind, has become a practical success, and sways the nation.

In view of this classification of the different kinds of success, a wise man will have no hesitation in choosing the inward article as that to be sought first. Outward reverses even will be welcome to him, so long as they promote his soul's success, by drawing him nearer to the mind of God. He will not desire, nay, he will pray earnestly against, outward prosperity, on any other condition than that it shall react favorably on his spiritual state. And thus when external prosperity comes to him, as come it will at last, it will be but the expression and complete investiture of what is more beautiful within.

COMMUNITY ITEMS.

ONEIDA.

—We don't say it was shameful for those newspaper reporters to tell those things about us. "It's bad form; that's what it is—bad form."

—We are actually getting up "Pinafore!" We know it's shockingly hackneyed and all that; but, then, we shan't bore any one but ourselves.

—Try a solution of soda and water for burns. It is even better than shellac for stopping the baby's crying when he puts his fingers on the steam-coil.

—The committee on amusements for the winter is doing its best to keep us contented. It has twenty-two evenings planned ahead for the once-a-week entertainments. There are besides several evenings devoted to dancing.

—It's reiteration that makes some things so intolerable. A man can stand it very well to be told the same thing two or three times; but when two hundred people, one after another, go to the baker and tell him that his bread is sour, it is enough to wear his life out.

—Mushrooms by the peck and the bushel are brought in from the pastures. Those who keep themselves posted in regard to the habits of this plant say that this is a very unusual phenomenon in November. There was a long spell of dry weather succeeded by several warm, rainy days. Perhaps that accounts for it.

—Our children are in no immediate danger of being "slaughtered" by patent doses from either allopaths or homeopaths. The shelf where their medicines are kept contains nothing more potent than peppermint, glycerine, arnica, camphor, shellac, borax, castor-oil, sweet-oil, camphor-ice and carbolic-salve.

—Those who thought the manager of the weather had forgotten about our need of rain will perhaps change their minds. Beware how you prolong your morning or afternoon "constitutional" beyond the asphaltum or plank, and don't let the occasional gleams of sunshine entice you to order the horse and carriage; for the highway is a perfect slough of despond.

—Many of the elements which conspire during the summer and early autumn to make the O. C. a varied scene of external stir and excitement are now wanting. The visitors, who during the months of flower and fruit come in crowds, now scarcely average half-a-dozen a day, and cause not a ripple on the surface of our home-life. Some of the large businesses, which in summer are imperative in their demands on our time, are in winter comparatively dull, while the other manufactures pursue the even tenor of their way, taking the attention of those only who act as superintendents, and without even obtruding the whirr of the machinery on our ears.

—Even Community folks sometimes think they are lonesome; but one of our agents is of the opinion that we don't know anything about it. He writes: "Here is a

sample of what I frequently hear in my travels. I was waiting at the station for a train the other day when a young man from the country came in and recognized an old friend. The country chap seemed overjoyed to see his city friend, and invited him to go home with him and spend Sunday. The city man, however, did not show much alacrity in accepting the invitation, so the other offered to come after him with his team and then carry him back. When these arrangements were completed the country chap exclaimed, 'The fact is, Bill, the reason why I want you to go so bad is because it is so awfully lonesome up there on the farm. It's so lonesome I can't stand it; and that's why I come to town so often and stay so long when I get here.'"

—Said X.: "That little simple practice of ours, which we teach our children—'I confess Christ in me a good spirit'—is the very gospel that Paul taught. It is the great revelation that he had there in the middle period, and the very gospel he had when he told the apostles that he had a 'new gospel.' He had found the true gospel, that *Christ is in us*, and that whatever is in him we can confess is in us. If Christ be in you, and he is dead and risen, then you are dead unto sin and alive unto God—dead to the law and free from ordinances. And if Christ is growing in you in this way, then by and by, when you come to see him personally, you will be like him in every respect. Paul's doctrine hinged on that very truth—that if Christ is in us, whatever is in him is in us. Our children already have some idea of this truth. They know that if Christ is in them there is something good in them. Not until fifteen or twenty years after the day of Pentecost did the apostles appear to have any idea of this gospel."

RACE-CULTURE AND "THE GOOD TIME COMING."

In all logical minds the question, How near are we to "the good time coming?" resolves itself into the question, How fast can mankind improve so as to establish, sustain and enjoy better surroundings? It is to be hoped that the day of "patent millenniums," in which it is expected that by the application of constitutions and by-laws ordinary human nature will be immediately elevated to the highest plane of happiness, is past. The failure by the score of Communities and Associations modeled on this plan is certainly discouraging; and ought to teach us that the only rational hope of establishing better social institutions is to be found in an improved race of people to sustain and enjoy them. How then are we to secure better people?

Let us look a little at this question of human improvement. One of the most interesting and hopeful characteristics of modern civilization is the manifest increase of what may be termed *plasticity*, or flexibility to change. This principle is well illustrated by the changes wrought in wild plants by patient and careful cultivation. In their wild state plants as a rule show but slight tendency to "sport," or to produce new varieties from their seed or otherwise. It is not until many generations of seedlings have been successively planted with more or less care in their selection, and subjected to greatly changed conditions, that they begin to furnish us with new and improved varieties of plant and fruit. Finally, when this plasticity or capacity for change is fairly established, it is really marvelous to see what results can be wrought almost at will, in shape, color, and size; either of root, stalk, foliage, or fruit.

Take the Brassica, or cabbage and turnip family of plants, for an illustration. In the turnip we have the underground part, or that which is nearest the root, wonderfully enlarged and made useful as a place for the deposit of nutritious matter. Again, in the Kohl-Rabbi the stalk just above the ground is greatly developed. Then, in the case of the cabbage, we are furnished with a great delicate, white or purple ball of leaves closely packed, that in all civilized nations furnishes a most valuable article of food. Again, in the case of Brussels-sprouts we have the small buds that grow along the stalk enlarged in a most grotesque fashion; and finally, in the case of the cauliflower, the buds and flower-stalk are enlarged and gorged with nutrition that many lovers of luxurious eating most highly appreciate. It is true that we cannot certainly say these exceedingly valuable vegetables sprang originally from one primitive plant; but we are sure that all of them when neglected, or subjected to the ordinary conditions of wild plants, rapidly degenerate, lose all their good qualities, and approximate to the condition of that worthless weed called *Charlock*, which is often the pest of our grain-fields.

The plasticity of this class of plants is shown in the greatly improved character of its products. In the case

of the apple this same power of change is exhibited in the immense number of varieties that are produced, as well as in the great value of selected kinds. This fruit has probably been the longest subject to the ameliorating influence of human manipulation, and hence the superior plasticity that it exhibits. The same is substantially true of potatoes and grapes.

But how is it in the animal kingdom among brutes and men? In the savage wilderness the environments of animal life are such as involve a struggle for existence; they are also substantially unvaried for long periods of time. The consequence is, that only those creatures can survive and flourish that are characterized by a hardness corresponding to their surroundings. A certain rigid uniformity is also always observable in savage life. The American Indian is a good example of the aversion to change that characterizes savagery. One of the leading questions before this nation to-day is whether the Indian will not prefer death to an improving change that ultimates in civilization. The uniformity that the sameness of savage-life produces is also well illustrated in certain wandering Asiatic tribes. It has been said of them that a correct likeness of a single individual would answer very well for nearly every member of a tribe.

How different is the character of civilized people! This is manifest in every department of their nature, be it physical, moral, intellectual or spiritual. Human life has become so plastic, under the ameliorating and varying conditions of civilization, and in consequence of multiplied crossings, that, as in the case of the potato ball, a most notable difference is found even between children of the same parents.

Taking into consideration the fact already touched upon, that our highest hopes for the future are bound up in the enterprise of securing a better race of human beings on the earth, it follows that these facts are of momentous importance. Indeed, considering the matter from this point of view, the realization of the millennium seems to depend in great measure upon the existence of some providential power of selection and combination which shall bring nations and individuals together under the best conditions of development. All believers in "the good time coming" will watch with intense interest the signs of the present time, so prolific in wonderful improvements, for indications that human beings of an improved type are part of the glorious development of the world's future.

H. J. S.

ENGLISH PROBLEMS.

[Boston Herald.]

The land question continues to be an ever-current topic of able discussion in the leading organs of British opinion. The English are not an impulsive, tumultuous, spasmodic people, but, when they do make up their minds to act in a given direction, they do it with a weight and impetus that sweep all obstructions before them. One great good to the world at large has grown out of the long prevalence of entailment and primogeniture in the British islands, to wit: the compulsory expatriation of vast masses of the British people to seek homes elsewhere and colonize the waste places of the earth. Britons are the great colonizing people of the modern world. Their settlements everywhere have been the germs of powerful and prosperous communities. English colonies have always been the favorite resorts of the migrating element of other European nationalities. The English race, wherever it goes, has always planted "a terrible fixed foot." It is a race which seems to be to the manor born in all latitudes and on all soils. It is a fecund race, and, between its fecundity and its straitened limits at home and the monopoly of British soil by the privileged and opulent few, it is under a constant necessity of leaving its island habitat in large numbers yearly, with starvation menacing it in the rear by way of whip and spur. Black, in his "White Wings," speaks of the pathetic notices that are common in the Scotch papers, in the advertisements of deaths—*New Zealand papers please copy, Canadian papers please copy*. "When you see this prayer appended to the announcement of the death of some old woman of seventy or seventy-five, do you not know," he asks, "that it is a message to loved ones in distant climes; wanderers, who may forget, but who are not forgotten? They are messages that tell of a scattered race."

The present land-tenure of Great Britain and Ireland is the barbarous, unjust, fearfully partial device of an age of barbarism, social inequality and violence. Homer calls the earth the firm, unshaken seat of men, but, in countries where it is owned by a privileged few, it is no seat at all for the majority, but a thing of fences and metes and bounds, with writs of *quare clausum fregit*

ready to be served on all who step aside from the highway. Earth, air and water are things indispensable to all men; the earth certainly as much as the other two. They are all three indispensable conditions of existence. Land was originally, even in England, largely common property, until subtle Norman conveyancers parcelled out its soil to a privileged few, and Littleton and Coke and their followers wove innumerable and most intricate legal meshes about its possession. It is suggested, as an initiatory, remedial measure against the land monopoly, which is so many centuries old in the British islands, that the House of Commons vote that it is against the public interest for an individual to possess more than a thousand acres of land in the rural districts, or more than five acres in cities, with a severe penalty in the shape of a heavy tax upon any person who bequeaths to a single legatee more than the aboved-named acreage.

British Liberals, at the outset of their agitations on the subject of land-tenure, may well point to France and its present prosperity. The great revolution at the close of the eighteenth century transformed myriads of French peasants from wretched serfs and starvelings into thrifty small freeholders. It was that transformation which enabled France promptly to pay the vast ransom imposed upon her to rid herself of German domination and rise superior to defeat, and exhibit a more prosperous material condition to-day than her conqueror, with over a thousand million dollars of her money in his pockets. The people of Ireland, Scotland and England are beginning to demand a similar metamorphosis for themselves, from mere John Lacklands into small real-estate owners. How magical is the effect of such ownership everywhere. If all our tenement-house population had small farms of their own, where would the blatant demagogues find followers and *claqueurs*? The ownership of a home, however humble, gives a man self-respect, and makes him thrifty and a good citizen, or has a tendency, in a majority of cases, to make him so.

DESCRIPTION OF THE NEW CABLE LINE.

[From the Boston Traveler, Nov. 14.]

Only a few days more will elapse before the new Poneyer-Quertier cable will have been laid, and a new through ocean connection be established between North Eastham, a point near Provincetown, Cape Cod, and Brest, France. From North Eastham the land lines of the American Union Telegraph Company will afford shore transmission to all points in the United States and Canadas, and a well organized and perfect opposition will be established. By means of this opposition telegraph tolls will, necessarily, be reduced, and the public cannot fail to reap a great advantage. The Poneyer-Quertier Cable Company is composed of French and American stockholders, the former holding the balance of power, and has a paid-up capital of 42,000,000 francs, soon to be increased by the additional amount of 10,000,000 francs. Its officers are practical men, experienced in telegraphy and in the management of telegraphic business with the outside world. The cable which is being laid was constructed by Siemens Brothers, of England, who also built the cable used by the Direct Company. It is considered heavier, stronger and more nearly perfect than any now used by other companies. The process of its building is especially adapted to secure these results. A central wire of copper is surrounded by ten copper wires twisted, insuring absolute conductivity in all weather. For insulating purposes three envelopes of gutta-percha surround the wire, and outside of the gutta-percha is placed a wrapping of manilla hemp treated with Chatterton's compound. An armor of steel wire for protection is outside the hemp, the wires composing the armor being laid in a peculiar manner, side by side, so that fractures seem almost impossible to occur. Surrounding the armor is another covering of manilla hemp, saturated with an anti-corrosive compound, which makes assurance doubly sure that the cable will always be ready for use. The cable now being laid by the steamer Faraday extends from Brest, France, to St. Pierre, Miquelon, and from St. Pierre to North Eastham, as stated. At its completion the Faraday will return to Brest, when another cable of similar character will be laid from Brest to Land's End, England, establishing connection with that country. The distance across is only about two hundred miles, and, as the water is shallow, the electricians regard this as an easy task. Next year the company will lay still another cable from Land's End to St. Pierre, thus establishing a double line between this country and Europe. The prospect of the speedy arrival of the Faraday is excellent, and the company expresses itself confident that its connections by sea and shore will be perfected before Christmas. The Faraday, which is excellently adapted to the laying of ocean cables, was in the very center of the recent cyclone in the North Atlantic Ocean, but paid no attention to the unruly elements, keeping on about its business of cable laying just as if nothing else were going on. Her daily appearance is therefore looked for.

"IT IS MORE BLESSED TO GIVE."

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, joyfully give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of the hearth ever glowing,
Not a pale bud from the June roses blowing:
Give, as He gave thee, who gave thee to live.
Pour out thy love like the rush of a river,
Wasting its waters for ever and ever.
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer's shower pouring!
What if no bird through the pearl-rain is soaring?
What if no blossom looks up adoring!
Look to the life that was lavished for thee!

[Selected.]

ONE THING AND ANOTHER.

Who has sawed your boat in two?

Peru will soon be crying *peccavi*. Chili is making it too hot for her.

This is a very wet Indian summer, and we shall use it to fill up the springs.

Get some steelyards as soon as you are rich enough, and then you can have your own weigh in everything.

Go East young Rooshan. The Czar is pushing on that railway from Orenberg to Tashkend and the heart of Asia.

They now play billiards without "nursing" the balls. If the men give up that kind of nursing they will have more time to nuss at home.

The alliance of Servia, Montenegro and Bulgaria, and possibly Eastern Roumelia, has given the Austrian diplomats something to think of.

It is granted that 20,000 votes were lost to Cornell in New York in consequence of that little party who dared to scratch his ticket in spite of the political manager.

Colonel John Hay, who is a bigger man than his famous "Little Breeches," is going to be Assistant Secretary of State in place of Frederick Seward, another able man.

The British in Afghanistan have secured the Khyber and Jandolack route as their sole line of communication with India. Yakoub Khan is kept close as a suspected person.

The total revenue of the Turkish Empire does not exceed \$70,000,000 per annum, and of this sum it is estimated that \$25,000,000 go to meet the Sultan's personal expenditure.

General Walker says he expects to complete the work of taking the census in the single month of June, 1880, and that he will employ 20,000 persons to do it. The cost of completing the census is limited to \$3,000,000.

Thomas Scott expects to make a contract for the building of 750 miles of railroad extending west from Fort Worth, Texas, to be finished in two years, and to connect at the western boundary of New Mexico with the Southern Pacific Road.

I never saw anybody die of want, but I have known of a great many well-to-do folk becoming half dead from the fear of coming to want. It is not the fashion to come to want in this country. The honorable profession of a well-fed pedestrian is always open to you.

The Spanish scheme for emancipation in Cuba does not amount to much. The bill introduced into the Cortes in some shape liberates the slave, but it puts him for successive terms under the "patronage" of his master and the Government. It is at best a system of enforced labor.

The election returns in New York have been suspiciously slow in coming in. Another unpleasant symptom: General Arthur, the chairman of the Republican State Committee, thought it necessary to send out a circular letter to prominent Republicans in every county warning them to watch the supervisors' count closely.

The New York & Oswego Midland Railway, which cost \$26,000,000, has just found a purchaser at \$4,600,000. Can't say as we fully understand the art of making money by the projection and wrecking of railways, but we fancy there is "more money in it" for some folks than there is in tooting a brass horn never so well.

An Egyptian correspondent of the *World*, writing on the 26th of October, says: "I am confident of the determination of the Khedive and his ministers to overcome any obstacle that the antagonism of the merchants of Alexandria may place in the way of our removal of the obelisk presented to America. It is evident that a very strong feeling does exist against the removal of a monument so long and so intimately associated with that city. The antagonism is greatest among the foreign element, and particularly the English."

Statistics show that the number of freshmen in the different colleges is as follows: Yale, 228; Harvard, 209; Cornell, 125; Princeton, 110; Amherst, 109; Dartmouth, 84; Brown, 80; Williams, 70; Wesleyan, 60; Union, 57;

Rochester, 40; Madison, 40; Colby, 36; Pennsylvania, 34; Trinity, 23; Colorado College, 10.

Repudiation got a lift in Virginia at the last election. The repudiators seem to have been composed of the worst elements of the Conservative party and the negroes. It is believed that the Republicans will have the balance of power on general political matters, and may possibly refill the seat of United States Senator Withers.

Theodore Thomas has been absent from New York long enough to be missed, but not long enough to be forgotten, and his reappearance in the place, which he should never have been allowed to leave, is likely to be an occasion for general rejoicing. He has gone back to wave his baton over some of the musical societies and bring them to time and tune.

It is now thought that \$80,000,000 of gold will come home from Europe by the first of January. The larger part of this specie has come out of the bank of France, which lost \$30,000,000 between the beginning of September and the last of October; during the same time the bank of England lost about \$12,000,000, and the bank of Germany about \$13,000,000.

Messrs. Gilbert and Sullivan—one the author of the libretto of "Pinafore," and the other the author of the music—are now in this country. They will open in New York and show us how they could render that comic opera. Then they will put a new opus of theirs on the stage. They have realized about \$15,000 from the sale of "Pinafore"—book and piano score—in London.

After six years of obscurity the great banking-house of Jay Cooke & Co. comes to the light again, and its administration is able to pay dollar for dollar of its indebtedness. This remarkable result is largely due to the advance in the values of Northern Pacific and other stocks and bonds which constituted so large a part of the firm's assets. All owing to the revival of business.

Dennis Coppers, deceased, is going to be buried on his lot in a Catholic country, notwithstanding he was a Free-Mason and the priest was determined to keep him out. Court said he had a right to his piece of that grave-yard 'cause he had bought it and paid for it, and "wasn't bound to know of articles of faith or private regulations of the corporate body which will make the purchase valueless and the written grant of no avail."

Lord Beaconsfield, after partaking of all the wines and goodies at the new Lord Mayor's dinner, was able to make one of his jaunty, hopeful speeches, and assure the country that everything was going well with the British Empire. Business is reviving in England, he says, the price of silver is going up, and is likely to greatly relieve the exchequer of India, and the Briton has got a very satisfactory hold on Central Asia.

Secretary Evarts having received the reports of the Collector of Gloucester and of Mr. Fisher, appropriately an expert on the fishery question, who was sent in July to visit the in-shore fishing-grounds of the Dominion of Canada, is now preparing a diplomatic note to the British Government in continuation of the discussion of the fishery controversy. The forthcoming census is going to be so taken as to shed more light on this question.

Those old sots, tobacco and whisky, still have to carry their burden of supporting the government. There would have been an alarming falling off in the internal revenue had it not been for increased receipts from the taxation of whisky. There was, indeed, a decrease on tobacco of \$1,624,003. The total internal revenue for the last year was \$113,918,466, which is an increase of \$2,820,741.

There was a time when the dramatic business of Europe was exclusively under ecclesiastical superintendence; but Puritanism changes all that in England. There are, however, folk in that country who still believe that the church should never have been divided from the theater. A Church and Stage Guild has been organized by persons of both professions to raise the tone of the drama, and resent and give reason for resenting the imputation of the religious world that going to the theater, either as spectator or actor, is in any way un-Christian.

It is Father Scully now, of Cambridgeport, Mass., who is fighting the State on the subject of education. He is refusing the sacraments to parents who send their children to the public-schools or fail to send them to his parochial schools. A sincere old shaven pate, who in his little world finds himself charged with spiritual thunder, and able, no doubt, to bind and loose. Another priest in Massachusetts has been fined \$3,000 damages for keeping his pupils, by threats of ecclesiastical censure, from hiring hosses of a livery-stable keeper who had offended him.

The *Atlantic* for December has an article on "Kansas Farms and Illinois Dairymen." It makes out the condition of the small farmers who have gone to Kansas from the East to be sufficiently discouraging—many of them trying to live, some in "dug outs" in the ground, some in sod houses, and others in small board houses with a single room—no trees, no barns,—all out on the open wind-swept plains. The 10,000 Mennonites who went into that State with from

\$1,000 to \$10,000 each, are in a flourishing condition; they know how to manage the Kansas soil, and they get good crops.

Lord Salisbury, the British Minister of Foreign Affairs, has been giving expression to a good deal of satisfaction in view of the Austro-German Alliance. Thereupon, a Berlin correspondent of the semi-official *Correspondence Politique* of Vienna, says with the avowed selfishness of Dutchmen, that the understanding between Austria and Germany is not "the triumph of English policy;" that its object is not to protect European interests, but the interests of Germany and Austria, which must hereafter be respected by everybody, and not simply by Russia or the Slavs. Dat ish a very sound schnub.

You would not think the English traders are a wicked and adulterous generation, but so they are. One of the greatest triumphs of the English Coöperatives is that they have been able to offer the working people pure and genuine articles of food. Mr. Holyoake, the apostle of coöperation, says: "When we offered pure flour, why the women would not take it. They had never seen it before; they didn't like it; it was not made white by ingredients mixed with it for that purpose. When we offered them pure coffee they thought we were going to poison them. They had never seen it, and the aroma they never knew."

Another old letter of Charles Lamb has come to light for the first time. In it he writes of Lord Byron, news of whose death had just reached England: "So we have lost another poet! I never much relished his Lordship's mind, and shall be very sorry if the Greeks have cause to miss him. He was to me offensive, and I can never make out his great power, which his admirers talk of—why, a line of Wordsworth is a lever to lift the immortal spirit; Byron can only move the spleen. He was at best a satirist, and in other ways he was mean enough. I dare say I do him injustice, but I cannot love him, nor squeeze a tear to his memory."

Mr. Renan has just published at Paris the sixth volume of his series, "The History of the Origin of Christianity." Here is one paragraph: "People die for opinions—not for certainties; for that which they believe, and not for that which they know. The sage who has found a theorem does not need to die to attest the truth of that theorem. He gives his demonstration, and that suffices. On the contrary, when beliefs are in question the great sign and the most efficacious demonstration is to die for them. Here is to be found the explanation of the extraordinary success which has attended some of the religious experiments of the Orient. Martyrdom does not in any manner prove the truth of a doctrine, but it does show the impression the doctrine makes on the mind, and that is all which is needed for success. The greatest conquests of Christianity, such as the conversion of a Justin or a Tertullian, were brought about by the spectacle of the courage of martyrs and their joy amid the torments and infernal fury of their persecutors."

London Truth comments on the absurd fashion of English parents giving their sons more money than their daughters: "Girls without portions do not find husbands so readily as girls with portions, and this is no reflection upon men. A sensible man may fall in love with a charming young lady, but before marrying her he asks himself whether he can afford it, in precisely the same way as a person before taking a cab asks himself whether he has money enough to pay the fare. If he cannot afford himself the luxury of marrying his portionless love, he, if he be in a connubial mood, and should he come across a girl with money who will have him, marries her. Perhaps, at first, he regrets his first love. But he soon settles down to his second love, if she be nice and pleasant, and these *marriages de raison*, in nine cases out of ten, turn out well enough. English people have a mania to die rich; they never like parting with their money until the grave separates them from it. And when they do die, they either leave almost everything to their eldest son, or leave more to their sons than to their daughters."

Kansas City is now the miracle of the West. Before the war it did not exist. "It was simply Westport Landing—a forbidding spot on the southern bank of the Missouri, consisting of a few warehouses, planters' dwellings, and negro shanties, scattered loosely along the river levee, with a tavern for its most prominent feature." Its population now exceeds 40,000, and the volume of exchanges it effects is simply marvelous. "Unmistakable signs of business activity are everywhere seen. Whole streets are being built up at once, as in Chicago or Boston after the great fires. All this is Northern. Underlying it, however, and everywhere cropping out on the surface, is Missouri unthrift. Of private enterprise there is abundance; nowhere are there any indications of public spirit. The streets are unpaved and inexpressibly filthy; they are cut up by railway tracks, upon which are run the dirtiest of street-cars in the utmost disregard of public convenience; they swarm with hogs, and the sidewalks are suggestive of the gravest peril to limb, if not to life. There are few public buildings; no public squares; no attempts at beautifying. The citizens seem to be absolutely devoid of pride, except in regard to the business their city does. All this is obviously due to the presence of the

old Southern element; and yet its results will be apparent just so long as the place exists. They cannot hereafter be eradicated. In every respect, except commercially, the city is starting on a wrong plan; and what is now being done cannot presently be undone."

THE LAST CHANCE.

As *THE INDEPENDENT* of New York will withdraw all its premium offers Dec. 31st., 1879, only a short time remains in which any one can get a WORCESTER'S UNABRIDGED PICTORIAL QUARTO DICTIONARY (retail price \$10) and 3 years' subscription to *THE INDEPENDENT* for \$9, the price of the subscription alone.

THE INDEPENDENT claims to be the largest, ablest, and best religious newspaper in the world. It has bought the copyright of Rev. Joseph Cook's famous Boston Monday Lectures, and is publishing one each week. To tell all of its good things would occupy too much space. See advertisement in this paper.

Those of our readers who like a chatty, entertaining paper of the first class should read "*Progress*," notice of which will be found in our advertising columns. It is something more than a newspaper. It has an unusually wide range of information, well prepared.

HOUSEWIVES who are looking for a paper for their own reading cannot do better than to subscribe for *The Household*, published at Brattleboro, Vt. The price is only \$1.10 per annum.

THE AUDIPHONE.

A scientific gentleman of Cincinnati has invented an instrument by which the deaf can hear through the medium of the teeth. The principle of the invention seems to be that the sound vibrations which constitute spoken language, music, etc., etc., are caught on a delicate vibrating diaphragm, are from this communicated to the teeth, and thence through the bones of the head to the nerves of hearing. The "Audiphone," as it is called, is in shape very much like an old-fashioned silver watch, and weighs about an ounce and a-half, and from its convenience and efficacy will no doubt displace entirely the clumsy, old-fashioned ear-trumpet. Very interesting tests have been made in various places in the city before members of the press, physicians, scientists and others, and with the most remarkable results. It was found that the deaf and the partially deaf could readily hear anything said in the room in an ordinary tone of voice, and experiments made on the deaf and dumb at the Franklin-street public school establish the fact that the deaf and dumb can hear and discriminate sounds, thus indicating that the Audiphone can be used to teach them spoken language. The Audiphone has been tested in the office of the *Herald and Presbyter*, of the *Christian Standard*, of the *American Christian Review*, and at numerous other places in the city, and is constantly on exhibition at the offices of the American Audiphone Co., No. 287 Vine Street, Cincinnati, Ohio. Send for their free pamphlet.—*American Christian Review*.

Advertisements.

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Promises to be peculiarly attractive and valuable. It will contain—

SERIAL STORIES, by W. D. HOWELLS, author of "The Lady of the Aroostook," etc.; HENRY JAMES, JR., author of "The Europeans," etc.; and T. B. ALDRICH, author of "Prudence Palfry," etc. Mr. Howell's story begins in January, and will run for six or more months.

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A SUPERB LIFE-SIZE PORTRAIT OF DR. HOLMES has been prepared, and will be furnished to Atlantic subscribers for One Dollar.

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A

WEEKLY PERIODICAL.

John W. Forney,
Editor and Proprietor.

S. W. Corner Seventh and Chestnut Sts.,
PHILADELPHIA, P. A.

The first number appeared Nov. 16, 1878. All the back numbers can be supplied at the publication office. Friends of the paper unable to obtain it at any news stand or any railroad are requested to notify the publisher.

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Will be devoted to Literature, Science, Art, Finance, the Drama, Comments on Domestic Events and Foreign Correspondence. There are Departments of Fashion, Chess, Puzzles, Acrostics, etc.

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In No. 44 was commenced "American Gold and Foreign Titles," a Novel by its Editor, John W. Forney. A serial of the highest order will always be among the contents.

"Progress" is twenty-four Pages Quarto, printed on strong white paper, with large, clear type.

\$5 a year, postage included, in advance. Single Numbers 10 cents.

THE WORLD FOR 1880.

DEMOCRATS everywhere should inform themselves carefully alike of the action of their party throughout the country and of the movements of their Republican opponents. A failure to do this in 1876 contributed greatly to the loss by the Democracy of the fruits of the victory fairly won at the polls.

THE YEAR 1880 promises to be one of the most interesting and important years of this crowded and eventful century. It will witness a Presidential election which may result in reestablishing the Government of this country on the principles of its constitutional founders, or in permanently changing the relations of the States to the Federal power. No intelligent man can regard such an election with indifference. THE WORLD, as the only daily English newspaper published in the city of New York which upholds the doctrine of constitutional Democracy, will steadily represent the Democratic party in this great canvass. It will do this in no spirit of servile partisanship, but temperately and firmly. As a newspaper THE WORLD, being the organ of no man, no clique and no interest, will present the fullest and fairest picture it can make of each day's passing history in the city, the State, the country and the world. It will aim hereafter, as heretofore, at accuracy first of all things in all that it publishes. No man, however humble, shall ever be permitted truly to complain that he has been unjustly dealt with in the columns of THE WORLD. No interest, however powerful, shall ever be permitted truly to boast that it can silence the fair criticism of THE WORLD.

During the past year THE WORLD has seen its daily circulation trebled and its weekly circulation pushed far beyond that of any other weekly newspaper in the country. This great increase has been won, as THE WORLD believes, by truthfulness, enterprise, ceaseless activity in collecting news and unfaltering loyalty to itself and to its readers in dealing with the questions of the day. It is our hope, and will be our endeavor, that THE WORLD's record for 1880 may be written in the approbation and the support of many thousands more of new readers in all parts of this Indissoluble Union of Indestructible States.

Our rates of subscription remain unchanged, and are as follows:

Daily and Sundays, one year, \$10; six months, \$5.50; three months, \$2.75.

Daily, without Sundays, one year, \$8; six months, \$4.25; three months, \$2.25; less than three months, \$1 a month.

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THE SEMI-WEEKLY WORLD (Tuesdays and Fridays)—Two DOLLARS a year. To CLUB AGENTS—An extra copy for club of ten; the Daily for club of twenty-five.

THE WEEKLY WORLD (Wednesday)—ONE DOLLAR a year. To CLUB AGENTS—An extra copy for club of ten, the Semi-Weekly for club of twenty, the daily for club of fifty.

Specimen number sent free on application.

Terms—Cash, invariably in advance.

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Subscribers who send \$1 for a year's subscription before December 28 will receive THE WEEKLY WORLD from the date of their subscription.

TO MARCH 5, 1881.

This will include the Presidential campaign and the inauguration of the next President.

Old subscribers who send \$1 before December 28, for a renewal of their subscription for 1880, will receive THE WEEKLY WORLD to March 5, 1881, without missing a number.

This Offer will be Withdrawn Dec. 29.

Take advantage of it at once. Subscribe at once. Renew at once.

Advertisements.

The Independent.

THE INDEPENDENT appeals to cultivated men and women. It discusses current questions of religion, philosophy, and politics. It is wide-awake. It is not afraid. It sets people to thinking. It welcomes fresh truth. It has numerous departments. It publishes more religious discussion than the religious reviews, more poetry and stories than the popular monthlies, and gives more information than an annual cyclopædia. It has a larger corps of the most famous writers than any other journal of any sort in the country. It makes strong friends of those who read it. TRY IT FOR NEXT YEAR.

We have purchased the newspaper copyright of the Boston Monday Lectures for 1879-1880, to be delivered, as heretofore, by the REV. JOSEPH COOK, beginning Nov. 3, and the same will be given *verbatim* to the readers of THE INDEPENDENT weekly, together with the Preludes, after revision by the author.

Sermons by Eminent Clergymen in all parts of the country will continue to be printed.

PREMIUMS.

We have decided to withdraw on the 31st day of Dec., 1879, all the premiums now offered by us to subscribers, a full list of which appears below; so that those who would avail themselves of our liberal offers must do so before Dec. 31st, 1879.

WORCESTER'S UNABRIDGED Pictorial Quarto Dictionary.

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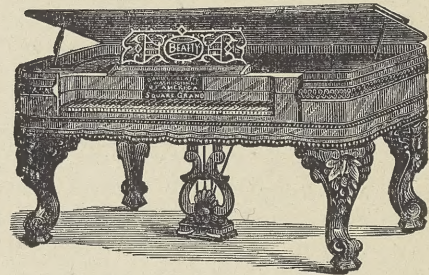
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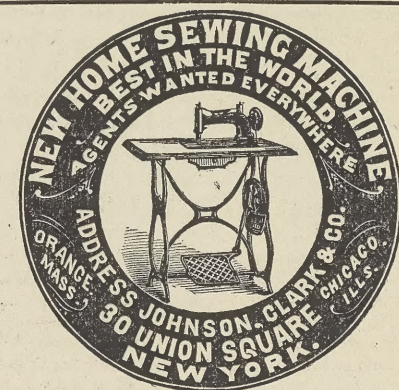
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